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further unfortunate since it removes Mark from proximity to Luke. The placing of Mark between the two gospels in which it is reproduced has very real advantages for close comparison. Larfeld's manuscript designations are the old ones; thus W represents 14 small fragments of the seventh, eighth, and ninth centuries; the new W, with the extraordinary readings so far published from it, is unnoticed. The apparatus seems accurate in general, though Alexandrinus and Sangallensis read ἀμφιβάλλοντας (A*-res?), not βάλλοντας, in Mark 1:16. But it may fairly be questioned of what use much of this apparatus will be to users of the Greek part of the Harmony. For the German part, of course, it may aid the scholarly reader to correct the text. A concise and intelligent statement as to the chief textual materials, manuscripts, versions, and fathers, constitutes the introduction. John Gwynn's claim to have identified the Philoxenian Apocalypse is either unknown to Larfeld or disallowed by him (p. xiv). It is a mistake to say that Dr. Hort considered the Old Syriac to represent the Syrian text (p. xx); Dr. Hort's statement is the precise opposite (Introduction, p. 163). One cannot help wishing that Dr. Hort's keen and masterly Introduction were more widely understood in Germany.

An acquaintance with his discussion of Internal Evidence of Groups and Documents would have saved Larfeld from naively asking (p. xxiii) what guaranty we have that Vaticanus and Sinaiticus were not preserved just because they were anciently neglected as of little worth. It is such superficial knowledge of Dr. Hort's theory that invalidates much recent criticism of it.

In conclusion, it may be doubted whether a harmony can be produced which shall alike successfully meet the demands of the historical and the literary criticism of the Synoptists, still less of all four Gospels. The literary study of the Synoptists calls for the distinction, long since (1904) made by Burton, of the parallel material in their parallel sections from that in their non-parallel sections. It also demands the presentation of much gospel material twice: once where it falls in its own gospel, and again where it is set opposite its parallel in a non-parallel section of another gospel. For either purpose the text of each gospel should be exhibited in its continuity, so far as possible, even at the expense of some repetition. In these regards Larfeld's work marks no particular advance upon its predecessors. It will, however, undoubtedly find a constituency, and serve some at least of the more general purposes of a gospel harmony. The Greek text and the German are also issued separately.

JACQUIER, E. *Le Nouveau Testament dans l'église chrétienne*. Tome II, "Le Texte du Nouveau Testament." Paris: Lecoffre, 1913. 535 pages. Fr. 3. 50.

Jacquier presents an admirably clear and compact summary of the materials and history of the New Testament text. The work of scholars of all schools is described, and if Jacquier does not always give a decided verdict upon matters of controversy, he undertakes to present the evidence on both sides. His list of papyrus fragments of New Testament text is reasonably full (p. 109), but the new oxyrhynchus volume (Part IX) has already added two more to the list. Scant justice is done the recent important efforts of Leipoldt and others to establish the late date of the Bohairic version. Jacquier denies (p. 528) to textual criticism any importance for Christian dogma, which is "attested in the New Testament by authentic and undisputed texts;" yet it is good to find accomplished Roman Catholic scholars dealing broadly with the textual study of the Greek New Testament, whatever their expectation of it may be.